"'The circumstance of the aboriginal inhabitants of Van Diemen's Land being divided into many tribes and subtribes, in a state of perpetual antagonism and open hostility to each other, materially added to the number... of the elements and agents of mutation ordinarily operating on the language of an unlettered people: to this was superadded the effect of certain superstitious customs everywhere prevalent, which led from time to time to the absolute rejection and disuse of words previously employed to express objects familiar and indispensable to all, thus... tending arbitrarily to diversify the dialects of several tribes. The habit of gesticulation, and the use of signs to eke out the meaning of monosyllabic expressions, and to give force, precision, and character to vocal sounds, exerted a further modifying effect, producing, as it did, carelessness and laxity of articulation, and in the application and pronunciation of words. The last-named irregularity, namely, the distinctly different pronunciation of a word by the same person on different occasions, to convey the same idea, is very perplexing, [177] until the radical or essential part of the word, apart from prefixes and suffixes, is caught hold of. The affixes, which signify nothing, are la, lah, le, leh, leah, na, ne, nah, ba, be, beah, bo, ma, me, meah, pa, poo, ra, re, ta, te, ak, ek, ik, etc. (1) Some early voyagers

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"1. As will be shown, Milligan was not quite correct here, for some of these suffixes had pronominal and other meanings."

appear to have mistaken the terminals la, le, etc., as distinction of sex when applied to men, women, and the lower animals. The language, when spoken by the natives, was rendered embarassing by the frequent alliteration of vowels and other startling abbreviations, as well as by the apposition of the incidental increment indifferently before or after the radical or essential constituent of words. To defects in orthoepy the aborigines added shortcomings in syntax, for they observed no settled order or arrangement of words in the construction of their sentences, but conveyed in a supplementary fashion by tone, manner, and gesture, those modifications of meaning which we express by mood, tense, number etc. ... Barbarous tribes, living in isolated positions, antagonistic... to each other, would each, within its own sphere, yield to various influences, calculated to modify language, and to confirm as well as to create dissimilarity.... Rude, savage people often adopt the most arbitrary and unmeaning sounds through caprice or accident, to represent ideas, in place of words previously in use; a source of mutation, as respects the various dialects spoken amongst the aborigines of Van Diemen's Land, fertile in proportion to the number of tribes into which they were divided, and the ceaseless feuds which separated them from one another. Hence it was that the numberous tribes of Tasmanian aborigines were found possessed of distinct dialects, each different in many

particulars from every other. (2)"

"2. [See following sheet for footnote 2.]"

"2. [Footnote pp. 177-178] La Billardière (II. ch. xi. p. 73) states, that the words they learned from one tribe were found in communicating with others, but it must be remembered that the people he met with were all more or less in one district. Davies confirms Milligan as regards the inability of the eastward and westward tribes to understand each other when brought together at Flinders Island, and so does Dixon (II. p. 22). Jorgensen says (Tasm. Journ. I.), 'Those who are not of the same tribe appear to converse in broken English.' That the dialects are all of the same language does not admit of a doubt. This is proved by the numberous similar words expressing the same object found throughout the vocabularies. A [178] good example, showing the affinity of construction of the dialects spoken, can by made up from Milligan's vocabulary, thus:

English.	Oyster Bay and Pitwater Tribes	Mount Royal and Bruni Island, Recherche Bay, and South Tasmanian Tribes.
eye	mongtena	nubre or nubrenah
eyelash	mongtalinna	nubre tongany
eyelid	moygta genna	nubre wurrine
to see	mongtone	nubratone
dizzy (faint)	mongtantiack	nubretanyte"

"In a later publication M. De Quatrefages (Introduction à l'Etude des Races Humaines, Paris, 1889, p. 343) again places the Tasmanians between the Negrito-Papuans and the Papuans, but he also enlarges considerably against his previous view by giving a very definite opinion as to the relationship between the Tasmanians and other races. He says (ibid, p. 364): 'All philologists who have studied the Tasmanian language have described therein grammatical affinities which connect them with those of Australia. M. Maury unites them both in one family; M. Jukes recognises still closer relationship between the languages of Tasmania and of New Caledonia--an opinion agreeing with that of Mr. Logan. These results throw some light on the ancient past of this unhappy race. They permit of an insight into the ancient relationships between these various groups, and seem to indicate the route taken by the Tasmanian race in reaching the island where it was to develop and to extinguish itself. Moreover, they justify the conjecture I am about to make regarding the Australians.' ... He then goes on to point out that in Australia there are two distinct types, which he calls Australians proper and Australians néanderthaloïdes--a small group occupying the country about Adelaide, and having among other characteristics hair which closely resembles the woolly hair of the negro; and he points out that the existence of this small group is analogous to similar grouping found among the Dravidians. 'This fact [of the presuming that true negroes formerly occupied the

whole or a part of Australia; that they were invaded by a black race with straight hair; and that it is to a blood mixing that the differences in the hair must be attributed. It is very probable that the Tasmanians furnished this negritic element. Their former existence in Australia has nothing about it which may not be very natural, and their facial characteristics occasionally approximate closely enough to those of the Australians to allow of the probability of this hypothesis. An examination of the skulls of Australians with woolly hair from the southern tribes would probably solve the question. Finally, if my conjecture be well founded, we must admit that the crossing must have taken place at a very remote period, and that the woolly hair could only reappear more or less modified by atavistic phenomena' (pp. 368-369)."

"As to Language: Dr. Fr. Müller (iv. p. 39) says: 'The language of the Andamans shows no affinity either with the Papuan languages or the idioms of the Nicobar islanders, or with the language of any of the island inhabitants of the Indian Ocean. We must acknowledge it as quite a peculiar isolated idiom; . . . in construction it belongs to the agglutinating languages.' . . According to A. J. Ellis (Trans. Philol. Soc. 1882-84, p. 48), 'It will be observed the South Andaman language is very rich in vowel sounds, but is totally deficient in the hisses f, th, s, sh, and the corresponding buzzes v, dh, z, zh.' Further on he tells us (p. 51): 'The word construction is twofold, that is, they have affixes and prefixes to the root of a grammatical nature. The general principle of word construction is agglutination pure and simple.'

On turning to the chapter on Tasmanian language we find that it is agglutinating with suffixes, and apparently also with prefixes, in its word construction, and wanting in those hisses and buzzes similarly wanting among the Andamans. As to any particular idiom there appears to be none distinguishable. From this it will be seen that the Tasmanian language is not only distinctly non-Papuan, but that it has Andamanese affinities.

I am unable to give any examples of noun words in common use by both, but when dealing with races so widely separated by time and space such absence of evidence is to be expected."

1: Roth--222-223 (No date) 1890 Tasmanians
116, 144, 197

"In vocabularies of races thus separated by space, and time, a few words will always be found which have a like meaning. Thus Taylor, in his New Zealand, gives a list of Maori words which are similar to the Greek, and E. M. Curr, in his Australian Race, bases a considerable portion of his theory of a common origin between the Australians and the African negroes on a few words common to both these races. Such evidence by itself is quite valueless. In his remarks on the etymology [223] of the word kava, for which Diaz proposes the analogous word cauím, Mr. E. B. Tylor gives a good example of the fallaciousness of resting on such evidence. He says: 'To show how easily such accidental coincidences as that of kava or cauím may be found, a German root may be pointed out for both, looking as suitable, as though it were a real one, kauen, to chew' (Researches, 3rd ed. 1878, p. 180)."